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Trust.

I cannot know the vast designs,
O God, that link my fate to Thee;
I move amid a thousand lines
That reach me from eternity.
At times—with thoughts of ill accord,
I stand confused till I resign,
That even my confusion, Lord,
Shall be a part of Thy design.
Oh, save me from presumptuous sin
Who cannot reach Thy counsels high,
But let my soul and all within
Rejoice that Thou art not as I.
And then, though earthly hopes depart
And plans fall shattered in the dust,
I'll harbor still within my heart
The sweet simplicity of trust.
S. N. McAdoo, in *Pembroke Observer*.

Conscience.

Conscience is not an infallible guide. If a man has been properly educated in matters of right or wrong, then, and then only, are the dictates of conscience safe to follow in matters of duty. It is a mistaken notion to believe that conscience without tuition or education is a proper law, written in us by the finger of God. It is true that there are certain general laws of right and wrong, which seem to be intuitively impressed upon the heart. For instance, it is a generally accepted fact written indelibly and unmistakably upon the heart of man that to steal that which belongs to our fellowman is undoubtedly wrong. So also is it a common law among the human family, accepted even by the least educated and most barbarous nations, that it is a crime to assault or blaspheme the character or fair name of our brotherman. And again it is universally acknowledged that to maliciously and with premeditation and evil intent take the life of a human being without giving him an opportunity to defend himself is murder and one of the greatest crimes man can commit against another. These laws are written indelibly upon the heart, and are acknowledged crimes by all nations of the earth.

Now conscience is merely the faculty which discovers the moral qualities of actions. Just as the logical faculty discovers the relevancy or irrelevancy of thought in an argument, or the eye sees beauty or deformity in an object. It is impossible that we can always pronounce an absolutely perfect judgment, unless we are thoroughly and correctly educated.

Conscience recognizes a law outside of itself, and judges of the moral character of a given act by referring it to that law. It pronounces an act good or bad, according as it understands moral law. We have already noticed there are some acts that are condemned without hesitation by the most illiterate and savage as well as by the more educated and civilized. These crimes are crimes beyond question. The conscience does not need to be educated to condemn them. This may be the law written in our hearts by the silent finger of God referred to by Paul. No doubt it was this kind of silent monitor that whispered to the heart of our first parents in Paradise. Within the heart of all men there is an intuitive knowledge of right

and wrong, and so condemns or approves our actions in life. This it does independent of education. The same feeling that commends a good and benevolent act to our fellowman condemns that which is mean and degrading.

Let us take for instance the conduct of Paul. He thought he did God service by persecuting the saints, until a right understanding of the law of Christ showed him his mistake. So we see that our conscience can be converted or enlightened. It is a false and fatal theory, therefore which declares that because we have a moral faculty we need no Bible. We need the formal science of logic, though we have a logical faculty. We need formal esthetics, though we all have the esthetic faculty. So we need formal morality, though we have the moral faculty. It is because the matters to which conscience is related are of such stupendous importance, we need a book from God—a book which is not merely an effort after truth, partly a success and partly a mistake, here reliable and there false; but a book that is true beyond question, so declared by the authority of God himself, and a book fully capable of giving a perfect moral education.

Conscience educated from this source will make no mistake, but will enable to do his full duty to God and man. Were there but the one sentence given us as a rule to guide and control our actions, it would never lead us astray. I refer to the Golden Rule: 'Do unto others as you would that men should do unto you.' If we follow this Christian law, we will seldom go astray.

EDWARD MASON.

Mount Zion, Pa.

Bro. Hildebrand dropped in on us with Bro. D. C. Christner, of Philadelphia, on July 24th. We clasped hands for the first time for twenty-two years. Bro. Christner and I sowed our wild oats together, therefore it was a joyful meeting to meet and talk over things that had transpired since we last met, of the many trials and tribulations we had passed through. We thanked God for his goodness and mercy extended unto us thus far. Being united in the gospel alone doctrine, we thought it prudent to tell to others what we had experienced in our short life-time, and bring some other poor soul from darkness unto the marvelous light of the gospel of our Lord and Saviour Jesus Christ.

Bro. Christner preached on Thursday evening and on Sunday morning and evening, to an attentive audience. The place of holding our meetings being occupied on Monday evening, therefore had no meeting. Preaching on Tuesday evening and continued the meetings until the following Lord's Day evening, when we closed. There were no accessions to the church but we trust that the word spoken so plainly and in such a powerful manner, will bring in

sheaves ere long as a reward for the brother's earnest work. May God bless his labors wherever he goes, is my earnest prayer.

W. F. MURRAY.

Aug. 12, 1888.

Centerville, Mo.

Aug. 12.—At our regular service on yesterday, brother Jesse Leedy and his wife, Ora, united by relation with the Brethren church at this place. They were members of the German Baptist church and in good standing. Sister Ora is a daughter of Eld. D. C. Moomaw, of Virginia.

On Saturday evening before second Sunday in September we expect to hold communion services at this place. Hope that brethren and sisters from surrounding districts will attend and thus benefit themselves and give influence to the meeting.

W. J. H. BAUMAN.

Please Come.

The EVANGELIST containing the programme of the conventions to be held at Masontown the 11th, 12th, 13th, 14th, and 15th of Sept. is just received, and as I want you, dear worker, to attend that the time may be profitably and pleasantly spent, I have lifted my pen to write you a special invitation. We need your assistance and smiling face to help make our work a lasting benefit to our people and God's kingdom. Miss Leana Provins, a sweet tempered young lady, will give you a kindly welcome, expressing the feelings and good wishes of our church, beside telling you that you are heartily welcomed by our town and other churches. Not desiring to be brief or cold, I pray you in behalf of our congregation and vicinity that you come to our aid. We have received the favors of friends, and these friends are welcome to our hearts and homes. God waits to bless our efforts.

M. M. STERLING.

Ashland, Ohio.

I am happy to say that the interest is growing at Ankneytown. We have a lively Sunday School and we expect to organize a Christian Endeavor Society in the near future. The sisters are willing to do what they can in the work. Last Sunday night I preached to a large congregation of attentive hearers from the text: 'The way of transgressors is hard.' When I gave the invitation eight stepped forward, gave me their hands and God their hearts. Seven young ladies and one gentleman. Others say they expect to come soon.

It gives us much encouragement to realize that God is constantly answering our prayers. It makes us feel like working as we never worked before. Every day I see more need of true heart religion. The nearer I live to my God the more pleasant his service and greater the blessing. I hope and pray that our preachers will preach more about the fruits of the spirit and the importance of reading and

studying God's word and working for the salvation of souls. I have never made a failure in revival work when I could get the co-operation of the entire congregation. And I have observed that my success would be in proportion to the working of the membership. I am glad that our brethren and sisters at Ankneytown are awakening. If all will go to work we will make Satan tremble. We have a large membership of young people living in a neighborhood where there are many that are out of the fold.

If all will use their influence by talking to their friends about the love of Jesus and what he has done for them and persuade them. Persuade them did you mean? Yes persuade them in a Christian manner to accept Christ. There can be one of the largest and best congregations built up at Ankneytown in the brotherhood.

I believe in persuading people to accept Christ. I believe that a man has not the religion of Christ that will not persuade men to flee to the arms of Jesus and escape the wrath of the wicked. If you doubt what I say look up the subject and you will not be so afraid that you will get too many to accept Christ. May God help all of us to work in his vineyard every day.

I. D. DOWMAN.

Nickerson, Kansas.

Aug. 16th.—I have just returned from Dickinson Co., Kan. Found my family well, for which we thank God. The work of the Lord is still going forward there. On Monday the 12th, we added three more to the little band of brethren north of Abilene. This makes seven that we have received by baptism since we began preaching there last December, through the pressing solicitation of Bro. James Kuntz, most of whom have been for years looking for a church home where they could obey the gospel unfettered by human tradition, and we believe they have come to stay and work and live for Jesus. This little plant is of God's own planting, through the untiring perseverance of Bro. and Sister Kuntz, who have devotedly labored for the conversion of their neighbors around them. We hope soon to organize them for efficient work. Brethren ministers traveling through Abilene are requested to stop and preach for them. Any one will be met at the depot by writing to James Kuntz.

The Brethren church at Nickerson is still holding the gospel ground of salvation. Our weekly prayer meetings from house to house are well attended and steadily increasing in interest, as well as drawing the faithful nearer together in love and Christian union. Thus all things work together for good to those who love God, who are the called according to His purpose.

JACOB W. BEER.

We are not rich or poor by what we possess, but by what we desire.—Quarles.

Michigan Conference.

The State Conference of the Brethren for the State of Michigan will be held in the Campbell church on Friday Sep. 20, 1889.

PROGRAMME.

1. Devotional services, 9.30 A. M.
Address of Welcome, Eld. J. G. Winey
 2. Organization.
 3. Report of Delegates.
 4. Duties of the Ministry to the Church.
Opening Speech, Eld. Walter Clark
 5. Duties of the Church to the Ministry.
Opening Address, Eld. H. H. Snyder
 6. Duties of the Church and Ministry to Missionary Work.
Eld. C. A. Price
Eld. — Shank
 7. Duties of the Sisters in Mission and General Church Work.
Geo. Clum
Cora Shopbell
- Voluntary Address.
Question Drawer.

SUNDAY SCHOOL DEPARTMENT.

1. Are S. S. Conventions productive of good in general to the Sunday School?
Sister — Clark
Elizabeth Bachelder
2. The best way to conduct a S. S.
J. G. Winey
J. Rensch
3. How to get non-going parents and children to attend S. S.
H. H. Snyder
4. The best method to teach S. S.
C. A. Price

Those coming by railroad from the west will stop off at Hastings where conveyance will be in waiting to carry you to place of meeting. Come on the 19th of Sept. For any desired information address J. G. Winey, Campbell, Mich.

Don'ts.

Don't tell your congregation that you have a poor sermon; they will find that out soon enough. Don't read all the verses of a hymn. Don't think you are essential to your church, or your church to you. Don't in speaking first of a series ministers, use more than your share of the time. Don't be blue on Monday, even if no one praises your sermon on Sunday. Don't repeat poetry in prayer. Don't be partial to your different parishioners, except when there is reason; then there is no partiality. Don't crack jokes in your sermon. Don't go to see brother clergyman in the morning, except Monday. Don't borrow money of your parishioners. Don't stay by the bedside of a sick person no longer than is necessary. Don't put off a call that should be made at once. Don't flatter the rich and patronize the poor. Don't call your minister 'Docto.' Don't tease in prayer. Don't tease anywhere. Don't fawn. Don't be jealous of other ministers, who are probably better than you are. Don't scold the people who are at prayer meeting. Don't scold the people who are not at prayer meeting in the presence of those who are there. Don't get mad until you have sat down and thought if the provoking cause is worth getting mad at.—Advance.

An artist never suspected he was an artist till he tried to paint the fan of one he loved. The believing preacher must be in Christ and Christ in him; he must love Christ if he would faithfully present Him to others.—Parkhurst.